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# ANTIDOTE

AGAINST

*The Infection of the Times.*

OR

A faithfull Watch-word from *Mount Sion*, to prevent the ruine of Soules.

Whereby some speciall Considerations are presented to Sinners, Admonitions to Saints, and Invitation to Backsliders.

Published for the good of all by the appointment of the Elders and Messengers of the severall Churches of *Ilfon, Abergenny, Tredinog, Carmarthen, Hereford, Bredwardin, Cledock and Llangors*, meeting at *Brecknock* upon the 29 and 30. daies of the Fifth moneth 1656.

2 Cor. 4. 1, 2. Seeing we have received this Ministry, as we have received mercy we faint not. But have renounced the hidden things of dishonesty, not walking in craftinesse nor handling the Word of God deceitfully; but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

1 Cor. 3. 11. For other foundation can no man lay, then that is layd, which is Jesus Christ.

Isa. 58. 1. Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgressions, and the house of Jacob their sins.

Jer. 3. 22. Return ye backsliding children, and I will heal your backslidings; be hold, we come unto thee, for thou art the Lord our God.

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# ANNALS



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Vol. 1

Part I

## To the Reader.



*Then (standing on our watch tower) we observed the great design of Satan to cast down the very walls of Syon, and to remove the lively stones thereof from that sure foundation and rock of ages the Lord Jesus, treacherously drawing them to build upon the sandy, or rather airy foundation of mens wandering fancies; we judged our selves loudly called upon to stand on our guards, and in the strength of Christ, and armour of God, strongly to withstand his assaults; and when we further considered the present state of this beleagued City; How closely she is every way begirt with potent, malicious and desperate enemies; how many of her inhabitants daily revolt to take part with them? how the Countreys about do slight and reject her? The precious stones of Syon, comparable to fine gold, are esteemed as earthen pitchers: Neither are there wanting such as (to help on her sadness) bring their calumnies and uncharitable censures against her inhabitants, the true servants of God, as if they were the alone promoters of Seekers, Quakers, Ranters, Familists, yea, and profest Infidels, &c. Yea, there are many railing Rabshakens who (to her greatest grief-) never cease to blaspheme the name, ways, and precious Ministers of the Lord; for these things we weep, our eyes, our eyes affect our hearts and run down*

*Down in his Epistle to the Anabaptists and Separatists in England.*



## To the Reader.

with water: And therefore are resolved (through the grace of God) to use all means, both by our personal diligence in our callings, as also by publishing this our faithful watch-word; to the end the harmeles truth and wayes of God may be vindicated from those unjust aspersions cast upon them by the viperous tongue of the malicious; the poor blind sinful world, who are yet in a possibility of deliverance from Satans snares, may not be further entangled therein, so that there be no place for their recovery; the precious sons and daughters of Syon may be established in their most holy faith and obedience; and those backsliders, who have not yet sinned unto death, may be recalled to their first husband; Expect not herein curiosity of style or method; our subject is divine, and therefore not without splendour in the homeliest dresse; besides, the enticing words of mans wisdom can be no ornament to that, whose plainness transcends the greatest height of humane excellencies; we have been brief in handling every particular, for that we were called to speak of many things, and yet are desirous to comprehend them in few words; wherefore take thou the more care to weigh each word according to its proper scope, and peruse the Scriptures quoted, and we doubt not through Gods blessing, but that thou wilt find some benefit, which if thou doest, let God have the glory, and we have our desire.

Farewel:





## Considerations presented to Sinners.



Oor wretches, your miserable estate causeth to us great heaviness, and continual sorrow of heart; while we behold you weltring in your blood, entangled by the wiles, and in the inares that your spiritual enemies have laid, to make you miserable in the ruine of your souls to eternity; we see some of you past feeling, giving your selves to lasciviousness, to work all uncleanness with greediness; others deceived by the destructive fallacies of that old subtil serpent that seeks to devour you; all of you going the high way of perdition and destruction; wherefore we (having an earnest desire of your salvation) thought good to lay before you these following considerations, which we desire you to weigh in the fear of the Lord.

Rom. 9. 2.  
Ezeck. 16.  
Eph. 2.

Eph. 4. 19.  
1 Pet. 5. 8.

### The first Consideration.

That your present state is most wretched and miserable First, by reason of *Adams* sin, most justly imputed unto and charged upon you; for know this, that *Adam* was not a private person in that act of his fall, but stood in the stead of all mankind, having received strength and the promise of life upon condition of his standing, for himself and his posterity; but he not standing lost it from himself & us; and as his felicity should have been ours if he had not fallen, now he is fallen, his transgression and misery is ours; according to *Rom. 5. 12.* Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all, for that all have sinned; so ver. 17. by one mans offence death reigned by one; What can be more cleer then this, that by one mans offence death reigned? and observe what this death is 16. & 18. verses, by the offence of

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of one judgement came upon all men to condemn nation; that very justly, for ver. 19. by one mans disobedience many were made sinners, &c. Furthermore we were in Adams loyns, and a part of him when he fell, and so sinned in him; even as Two nations were said to be in Rebekahs womb, Gen. 25. 23: and Levi to have payed tithes to Melchisedeck in the loyns of his great grandfather Abraham, Heb. 7. 9, 10. who was not born some hundred years after; wherefore had you no more sins then this alone, it would abundantly make your estate miserable.

2. Secondly, You were conceived in sin, and brought forth in iniquity, Psal. 51. 5. sinful corruption defiles the whole man, even in his first conception in the womb; and infects all the parts and faculties of body and soul; this is the immediate effect of Adams first sin, and a principle cause of all other sins in all men; for corruption having thus taken possession of the whole man, becomes the principle property or a law inclining to sin; of which Paul sadly complains, Rom. 7. 20, 21, 23, 24. and James makes it the cause of all sinfulness, chap. 1. 14. 15. and thus it is, that the image of God is so defaced in man, that he hath not as much as freedom to will, or power to act, or saving knowledge to apprehend and judge of any thing that is good and acceptable to God, unlesse he receive new light and life; he is without strength, Rom. 5. 6. having no good thing dwelling in him, Rom. 7. 18. yea dead in trespasses and sins, Eph. 2. 1, 5. not able to move any further then he is drawn by the power of God, working in him both to will and to do of his good pleasure, Phil. 2. 13. And though Christ, as the eternal word of the father, by whom all things were made, hath placed and doth still preserve, in some measure, such a light in the understanding of every one that cometh into the world, as makes him inferiour to no earthly creatures; yea far to exceed them in the knowledge of things moral and natural; and in the natural or historical knowledge of things spiritual; yet the natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned, 1 Cor. 2. 14, Observe the words, he receiveth not, neither can he know them; that is, so know them as to receive them; he may have historical,

Rom. 3. 23.

Gal. 1. 4.

Jo. 1. 9.



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rical, but not experimental knowledge; he may know them in the notion, but not in the application; he may be able to talke of them by hear-say, but not to know them by sight and experience; he hath received light from Christ as a creature from the Creator, but not as a Saint from him as a Redeemer; he is so far from a spiritual understanding of divine things, that upon this account he is called *blind*, *Act. 26. 18. Isa. 42. 6. His light is darknesse*, *Eph. 5. 8.* he is under the power of darknesse, *Col. 1. 13, Eph. 4. 17. 18.* yea and his very conscience is defiled, *Tit. 1. 15.*

3.

Thirdly, Your practises as well as your natural estate declares you miserable; for besides thole many legions of vain thoughts which the searcher of hearts can charge you with, your continued rebellion against his most just and holy laws in words and actions, even from the womb, do witnesse to your face that your estate is most miserable, and that while you continue therein, you can expect no lesse then death and condemnation, as the most just desert of every of those multitudes of sins chargeable upon you.

*Isa. 48. 8.  
Rom. 6. 23.*

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Fourthly, In this misery you are altogether *hopelesse and helpleffe*, *Eph. 2. 12.* notwithstanding all that your selves or any other creature can do for you to deliver you, either from the power and pollution of sin, *Rom. 7. 24.* or else from the guilt thereof, bringing upon you the curse of the law, the wrath of God, and the condemnation of hell; No man, no not the greatest of men, can redeem the soul of his brother, *Psal. 49. 6, 7, 8, 9.* no ransom will be sufficient for him, *Job 36. 18.* thousands of rams, ten thousands of rivers of oyl, yea should you sacrifice your first born for your transgressions, it would be too mean a satisfaction for the sin of your soul, *Micah 6. 6, 7.*

*1 Cor. 1. 30.*

5.

*Heb. 3. 12.*

Fifthly, This further heightens your misery, that you have hitherto hearkened to an evil heart of unbelief; and so departed from the living God; even then when he had often and earnestly called on you, to receive a free pardon through Christ to your poor undone souls; consider seriously that Scripture *Job. 3. 18.* *he that believeth not is condemned already, because he hath not believed.* and ver. 19. *this is the condemnation that light is come into the world and men loved darknesse.* And ver. 36. *he that believeth not the son shall not see life, but the wrath of God abideth on him.*

Consider



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Psal. 50. 22.

Consider we beseech you these things, *all ye that forget God; lest he tear you in pieces and there be none to deliver you; and that you will not be able to stand before the consuming fire and everlasting burnings, in that day when he comes in flaming fire, to take vengeance on all that know not God; therefore in the sad sense of this your woful condition consider herewithal,*

Isa. 33. 14.

Heb. 12. 29.

2 Thes. 1. 8.

### The second Consideration.

Isa. 63. 1.

Heb. 2. 16.

That God hath sent forth a deliverer, Rom. 11. 26. mighty and able to save, even Jesus Christ the righteous, the eternal and only begotten son of the father, Joh. 1. 14. and 3. 16. who according to the eternal purpose of God, in the fulness of time, tooke on him our nature, even the seed of Abraham, being conceived in the womb of the Virgin Mary, Luk. 1. 31, 35. Mat. 1. 20. was born in Bethlehem, Mat. 2. 1. Luk. 2. 6, 7. And being a perfect man consisting of body and soul, Rom. 1. 3. Acts 13. 13. 1 Tim. 2. 5. 1 Cor. 15. 21. subject only to natural not sinful frailties, Heb. 4. 15. and 7. 16. 1 Pet. 1. 18. filled also with the fulnesse of the godhead, and unseparably united thereto, Isa. 7. 14. and 9. 8. Jo. 1. 1. and 20. 28. Rom. 9. 5. Col. 2. 9. 1 Joh. 5. 20. Heb. 5. 8. to the end he might be thereby able to sanctifie himself, to be a sufficient price to satisfie the infinite justice of God, for the infinite guilt of mans transgression, Jo. 17. 19. and by the eternal spirit, to offer up himself without spot to God, to purge our consciences, Heb. 9. 14. accordingly, by his most cruel death upon the Crosse, became a sacrifice of a sweet smelling savour, Eph. 5. 2. insomuch as God hath declared satisfaction thereby for the sins of his people, Isa. 53. 11. Mat. 3. 17. and 17. 5. so as that they need no more or other sacrifice for sin, he having by death given full satisfaction, and obtained eternal redemption for them, Heb. 10. 10, 12, 14, 18.

Act. 20. 28.

### The third Consideration.

Mat. 17. 98  
& 26. 36.

Consider we beseech you that the same Jesus who was slain for our offences and buried, rose again the third day for our justification, Rom. 4. 25. 1 Cor. 15. 4, 20. Rom. 1. 4. Eph. 1. 20. Acts 17. and that he shewed himself alive, giving many infallible proofs

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*proofes of his Resurrection for forty dayes together.* For besides the many Prophecies that foretold it, the rolling backe of the great stone from the door of the Sepulchre, *Mat. 28. 2.* wherein there was no other body to arise, *Mat. 27. 60, 64, 65, 66.* the great earthquake and terror that fell on the Watch-men, *John 20. 6, 7, 8, 12.* and divers other circumstances, which (being observed) would abundantly evidence this truth: Observe that it was testified by the Angels, *Luke 24. 4, 5, 6.* *Mat. 28. 5, 6, 7.* *John 20. 11, 12.* *Mark 16. 6, 7.* and all the Apostles and Primitive Disciples, *Acts 2. 32.* that he shewed himselfe to the two *Maries*, *Mat. 28. 9.* to his Disciples going to *Emmaus*, *Luke 24. 31.* to the eleven upon a mountain in *Galilee*, *Mat. 28. 16.* to several disciples upon the *Sea of Tiberias*, *John 21.* to *Peter*, *Luke 24. 34.* and ordinarily he shewed himselfe to his disciples for forty dayes together, *Acts 1. 3.* A brief relation whereof *Paul* gives, *1 Cor. 15. 4, 5, 6, 7, 8.* That he was buried, and that he rose again the third day according to the Scriptures, and that he was seen of *Cephas*, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that he was seen of *James*, and then of all the Apostles; and last of all he was seen of me.

Add to all this that at one time all his disciples saw his pierced hands and feet, *Luke 24. 40.* and his wounded side, *Job. 20. 20.* At another time he gave faithlesse *Thomas* leave to feele with his hands, and to thrust his hands into his side, and did many signes in their presence, *John 20. 27, 30.* And that you may be yet more assured that the man *Christ Jesus* rose again, take notice of his own testimony, *Luke 24. 39.* Behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones as ye see me have.

Besides, he breathed on his Apostles the Holy Ghost, and commissioned them for the Ministry, *John 20. 21, 22, 23.* *Mark 16. 15.* *Mat. 28. 18, 19, 20.* and commanded them to stay at *Jerusalem* untill they be endued with power from on high after his *Ascension*, *Luke 24. 49.* *Acts 1. 4.* which they afterwards received, *Acts 2. 1, 2.* So that it doth not only appear by his having flesh and bones, that he was very man after his



Resurrection, but also in that he was able to fulfill the promise of the Spirit; yea and of extraordinary gifts to his Apostles, and to breath on them the Holy Ghost, it was manifest that his Godhead continued united to his manhood; so as it is plaine, that Christ God-man is risen from the dead.

*The fourth Consideration.*

That in the *body of his flesh* he ascended into the highest Heavens, *Eph. 4. 8, 10. 1 Pet. 2. 22. Heb. 9. 24.* called in Scripture, the *Heaven of Heavens, Neh. 9. 6.* Take heed poor creatures therefore of being deluded by the fancied notions of straying and deceitful men, who make Christs Ascension into Heaven to be no more then his appearance in some supposed glorious dispensation within them, and consider,

First, That this highest Heaven is a glorious place created by God, *Gen. 1. 1. Rev. 10. 6.* to be his own Throne, *Isa. 66. 1. Mat. 6. 9. Acts 7. 49.* the habitation of Angels, *Mat. 22. 30. and 24. 36. Mark 13. 32.* and of Saints departed, *Mat. 5. 12.* Which Heaven is distinguished in the Creation from the ayry Heaven, called the outspread or firmament, that divided the waters, *Gen. 1. 8.* and from the starry Heaven, *verse 17.* in that it was perfectly created before them, *Gen. 1. 1. In the beginning God created the Heaven and the Earth.* Where observe that the Earth is said to be *without form and void, verse 2.* and therefore it was afterwards rectified, formed, and replenished: whereas it is not so said of Heaven; for that it was fitted at first, and filled with the glory of his presence, and with his holy Angels (which are not fantasies, as some wickedly imagine, but real substances, and spiritual beings, as appears by the fall of some of them, by their visible appearances unto men, and by their continual employments about the outward works of God in the world:) How sottishly blind then are they that suppose Angels, yea the very heaven of glory to be something in man; wherers these were created in their glory, before man had a being.

Secondly, That the Ascension of Christ into Heaven was a real and visible act, as is evident, in that it is said, *Luke*

This Heaven  
and the An-  
gels are those  
invisibler things  
created by  
God, *Col. 1. 16.*



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24. 51. that he was departed from them and carried up into heaven. And Mark 16. 19. He was received up into heaven and sat --- Yea Acts 1. 9, 10, 11. While his disciples beheld, he was taken up, and a cloud received him out of their sight. And while they looked up steadfastly, behold two men stood by them in white apparel; Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus (not another) which is taken up from you into heaven, shall so come in like manner as you have seen him goe into Heaven. We have Christs own testimony that he would ascend; the testimony of the Angels to the Apostles, of the Apostles to us, that he is ascended, besides several other positive Scriptures, & Scripture-prophecies; yea, the experience of his presence there, by the fulfilling of manifold promises made unto us, which could not otherwise have been performed; and yet such is the impious boldnesse of blaspheming wretches, that they dare assert that this assertion is only in man: But be not ye deceived by them, but rather labour to make sure your interest in him, that so you may reap the benefit and comfort of his Ascension into heaven: Wherefore further consider,

Joh. 16. 5, 7.

### The fifth Consideration.

8 The ends of Christs Ascension, which are twofold:  
 • First, The perfecting of the Saints salvation, by Consecrating a way for them to Heaven, Heb. 10. 12. & 6. 19. By preparing a place for them, John 14. 2, 3. By sending his Spirit to gather them to himself, to counsel, and build them up, John 16. 7, 13, 14. Eph. 4. 10, 11, 12, 13, 16. and by interceding for them, Heb. 9. 24. And thus he saveth to the uttermost such as come to God by him, Heb. 7. 25. For though satisfaction was made to divine justice by the death of Christ, and justification is obtained by his Resurrection; yet glorification is only had from Christs ascension into Heaven. If ever therefore you expect salvation, you must not only come to Christ as a Redeemer, but also as an Intercessor; for as he died once for all, so he must ever live, and act for us, else we are most miserable.

Psal. 73. 24.

Secondly, to rule in the height of all Majesty and Glory,

Mat. 28. 18.

Psal. 2.

Ila. 52. 14.

Heb. 1. 2,3. Eph. 1. 20,21. So as all things in heaven, earth, and under the earth, doe now, either willingly, or by constraint, bow the knee to that Christ, who made himselfe of no reputation, and took upon him the form of a servant, and became obedient unto death, Phil. 2. 7,8,9,10,11. whose rule and government is now exercised for the good of his Church, Eph. 1. 22. so as that he protects them with his power, Isa. 31. 2. causeth his Angels to serve them, Heb. 1. ult. judgeth and subdueth his and their enemies, Eph. 4. 8. Rev. 16. 5,6. supplyeth them with grace and all other necessities for soul and body, Eph. 4. 7,8. yea, and causeth all things to work together for good unto them, Rom. 8. 28. Be wise now therefore and be instructed O ye sons and daughters of men, serve this Lord with fear, kisse the Sonne lest he be angry, and ye perish from the way: Christ Jesus whose visage was marred more then any man, and his form more then the sons of men, is now at the right hand of power and infinite glory, Let all Nations serve and obey him.

## The sixth Consideration.

That we are to expect the Second coming of the same Jesus, in the same manner as he ascended into Heaven, at the time of the restitution of all things, Acts 1. 11. & 3. 21. Heb. 9. 28. to glorifie, and be glorified in his Saints, who at that time shall, if sleeping in their graves, be raised; if living on the earth, be changed into an immortal glorified estate, and shall as one glorious Spouse adorned for her husband meet the Lord with his mighty Angels in the aire, 2 Thess. 1. 7,10. 1 Thess. 4. 14,15,16, 17. whence after the triumphant marriage of the Lamb, Rev. 19. 7. This royal Spouse even the Saints in their glorified bodies shining like Christs glorious body, Phil. 3. 20. shall come with him, Zach. 14. 5. to reign and judge the world both quick and dead, Jude 14,15. 1 Cor. 6. 2. Matth. 19. 28. Rev. 2. 25, 26,27. For as the Saints shall be raised by vertue of union with Christ their head, so also shall the wicked be by his power forced to rise, John 5. 28, 29. Acts 14. 15. Yea, the Earth, Sea, and Hell will not dare to keep one attome of their dust, but will deliver up all at the voyce of the great Creator



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tor when his trump sounds for them to judgement, Rev. 20. 11, 12, 13, 14.

Betimes therefore awake thou that sleepest in sin, come to Christ that thou mayst have the life of grace here, and glory hereafter; if thou be now raised to some proportion of the Image of Christ, thou shalt partake of the resurrection of the just, when this thy vile body shall be made like his glorious body, by his mighty working whereby he is able even to subdue all things to himself: Take heed that thou be not one of those scoffers prophesied of, 2 Pet. 3. 3, 4, 5. that are willingly ignorant of the coming of our Lord; nor yet a Disciple (as many are in these apostatizing dayes) of those primitive hereticks Hymeneus and Phileas, who said that the resurrection is already past; or of the wicked Saducees, who not knowing the Scriptures or the power of God, denied a resurrection: But know assuredly that the Lord Christ will come in flaming fire, taking vengeance on all that know not God, and obey not his Gospel, 2 Thes. 1. 8. and that then wicked ones will be convinced when conviction will be to late) of all their hard speeches which they have ungodly spoken against him, Ju. 15. and that thou thy self shalt with every secret thing that thou hast thought, spoken, or committed, be brought to judgement; no rock will cover thee, or mountain fall upon thee, to hide thee from the wrath of the Lamb, neither wilt thou then have any time to prepare; the foolish Virgins, Mat. 25. wanting oyl in their lamps at the Bridegrooms coming, and going then to look for it, came short of glory; that day will come as a snare upon all those that dwell on the earth, it will break forth as the lightning through the Heaven, even then when we think not of it but are secure, crying, peace, peace; Be advised therefore to make thy calling and election sure, by getting faith and adding thereto vertue, &c. then shalt thou enter into thy masters joy, when the wicked are turned into Hell, yea, all the Nations that forget God, even to that place of torment prepared for the Devil and his Angels, Mat. 25. 41. where the wrath of God burns the miserable creatures to eternity, Mark 9. 43, 44, 45. Luke 16. 23, 24. Then among other reprobates, shall blasphemous, impenitent, notionists, by miserable experience know, that Hell is not a fancy, and that it is more then present terrours, griefs,

Jo. 5. 40.

Phil. 3. 20.

2 Tim. 2. 18.

Mat. 22. 29.

Ecccl. 12. 14.  
Rev. 6. 15.

Luke 21. 35.  
Luke 17. 24.  
1 Thes. 5. 3.

2 Pet. 1.  
Psal. 9. 17.



griefs, or distractions of spirit, in this life; when they are sent to feel the weight of the wrath of God, and all the torments that the malice of Divels can lay on them, and that for ever and ever.

*The seventh Consideration.*

2 Cor. 5. 21.

That (as you have seen your estate in your selves, and by reason of sin to be miserable, and that there is a deliverer, even Jesus, who by his death, resurrection and intercession saves such as believe in his name, and will also judge the world in righteousness, so) there is no other way for miserable man to be saved but by him alone, who of God is made unto such as receive him, wisdom, righteousness, sanctification, and redemption, 1 Cor. 1. 30. Acts 4. 12. John 14. 6. Wherefore take heed of depending upon any righteousness within you, or works of righteousness done by you, and weigh we beseech you the Apostles doctrine, Rom. 3. 2. By the deeds of the Law shall no flesh be justified in his sight; and verse 22. Now the righteousness of God, without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God, which is by faith of Jesus Christ. And ver. 24. 25. Being justified freely by his grace, through the redemption which is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins. And ver. 26. to declare I say at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. In this Scripture is held forth the freeness of justification by God alone; the means, by Christs righteousness without our works, and the manner of the application thereof for our comfort, even by faith; and then the Apostle concludes, ver. 28. We conclude that a man is justified by faith without the deeds of the Law. God is said to justify the ungodly and he that worketh not, but believeth, his faith is counted to him for righteousness, Rom. 4. 5. See further to this purpose, ver. 2. to the 17th verse, and the third Chapter to the Galatians, and Rom. 5. where Christ is said to dye for the ungodly, ver. 6. and ver. 8. while we were yet sinners Christ dyed for us; yea, ver. 10. we are said to be reconciled to God by the death of his son, even while we were enemies;

enemies; what then can be more plain then that we are justified by *Christ* alone, without any relation to any works done by our selves; yea further, mark what consequences will follow this groundless assertion of justification by mans own righteousness; as, that the grace of God and the death of *Christ* are thereby frustrated, *Gal. 2. 21. Faith is made void and the promise of none effect, Rom. 4. 15.* Souls are put on the rack so as they shall never have assurance of salvation, *ver. 16.* Well then may we say to that heady generation that popishly hold justification to be an inherent or habitual righteousness (which sometimes they abusively call *Christ* within them) especially to such of them as are fallen thereto from the grace of God, and the true profession of *Christ*; as the Apostle said in the like case to the *Galathians*, *chap. 3. 1, 3. O foolish people who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? are you so foolish? having begun in the Spirit, are ye now made perfect by the flesh? But O poor souls, be ye not befooled by their examples, to compass your selves with the sparks of your own kindling, and to walk in the light of your own fire; for this you shall have from the hand of the Lord, you shall lie down in sorrow, Isa. 50. 11.* Consider that eminent example, *Rom. 9. 30, 31. The gentiles which followed not after the Law of righteousness, have attained to righteousness, even the righteousness which is of faith; But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness; And now, would you know the reason thereof? the Apostle puts the question, and answers it himself ver. 31. Wherefore? because they sought it not by faith, but as it were by the works of the Law; for they stumbled at that stumbling stone. And the reason why they stumbled at Christ is given, chap. 10. 2, 3. for they having a zeal of God, but not according to knowledge, and going about to establish their own righteousness, have not submitted to the righteousness of God; Such as esteem highly of their own righteousness will soonest slight the righteousness of Christ; hence it is, on the other side, that Paul makes no esteem of his holiness in point of justification, *1 Cor. 4. 4: I know nothing by my self, yet am I not thereby justified; and Phil. 3. 7, 8, 9, 10.* though his zeal and blameless walkings were*

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were once gain to him, yet now he counts them and, all things  
 less for Christ, yea, and esteems them but dung that he might  
 win Christ, and be found in him, not having his own righteousness  
 which is of the Law, but that which is through the faith of Christ.  
 O follow this blessed Apostles example; learn to see that  
 fulnesse of sufficiency that is in Christ to make your soules  
 happy, and presse after a knowledge and assurance of an  
 interell in him, so shall you not only be acquitted for ever  
 from the guilt of your transgressions, but also (coming to  
 him) you shall be sanctified, 2 Pet. 1. 4, 5. Col. 2. 19. Eph. 4. 7.  
 you shall be provided for, Mat. 6. 33. protected, John 10. 28,  
 29. yea, you shall have a right to all the promises and  
 Gospel-priviledges, 1 Cor. 21. 22, 23. 2 Cor. 1. 20. and in  
 the end you shall enjoy everlasting life, 1 John 5. 11, 12.

#### *The eighth Consideration.*

Mat. 24. 24. That in these latter dayes you may soon be deluded with a  
 false, instead of a true Christ, especially while you are enqui-  
 ring for him, or are unsettled in the principles of truth; for  
 if it were possible the very elect would now be deluded by the cun-  
 ning craftinesse of men principled by that old subtil serpent  
 in the art of deceiving; and if the Apostle said 1 John 2. 18.  
 Little children it is the last time, and as ye have heard that Anti-  
 christ shall come, even now there are many Antichrists, whereby we  
 know it is the last time. Much more may we with sadnesse say  
 so; for some would present to you half a Christ; some of  
 them denying his eternal God-head, others his manhood,  
 others as wickedly and notionally hold forth to your  
 straying (and it may be enquiring) soules, your own natural  
 reason and conscience, as the true Christ; whom they  
 (ignorantly if not wilfully wresting the Scriptures of truth,  
 as hath been before cleared) say, is the true light that lighteth  
 every one that cometh into the world; mentioned, John 1. 9.  
 and if followed is sufficient to bring a man to Heaven; But  
 as you love your soules beware of such delusions, lest you  
 perish eternally; and know assuredly that one day you shall  
 find, that as there is but one God, so there is but one Mediator  
 between God and man, even the man Christ Jesus, who gave him-  
 self



self for a ransom, 1 Tim. 2. 13, 14. It is Christ Godman, dead, risen, and everliving to intercede for you; that must save you, therefore take his counsel, Mat. 24. 23. *If any man shall say unto you, lo here is Christ, or there, believe it not; say to Jesus Christ, Lord, I have none in Heaven but thee, nor on the earth any that I desire besides thee; thou art my life, my light, my way to the father, my hope and stay, and glory; I account all natural light in me but darknesse; my wisdom foolishnesse; my strength weaknesse; my joy and comfort, vanities; my righteousness filthy rags, yea, losse and dung; my life, death; and all that I am or have, nothing; yea, lesse then nothing, even vanity.*

*The ninth Consideration:*

That it is by an effectual calling alone you may come to enjoy true light and salvation, 1 Pet. 2. 9. think not therefore that you have either in your natural estate; but carefully use the means appointed by God to bring you to, and keep you with Christ for the obtaining of both; particularly we desire you, First, to have a special regard of the *holy Scriptures*, which are *Gods Word*, Testament and Will concerning all the sons and daughters of men; and if at any time you find your own hearts or the tongues of blasphemers questioning the authority thereof, as the word of God, then remember (besides several Scripture-testimonies) what the penmen were, how holy, how impartial in relating things against themselves and nearest relations; how these holy men father their workings upon the dictates of the spirit; and direct them to men not as private persons, but either as Prophets or Apostles of the Lord Jesus: Further, Consider their harmony, though the writers lived remotely and in several ages; the excellency and authority of their style, though with much plainnesse; their purity; their end, even the abasing of man, and the exaltation of God, a thing never known in any humane Author; besides, that they teach things that could never be otherwise known, as the Trinity, Incarnation, Justification, Resurrections, &c. Though some

1 Pet. 1. 21.

Heb. 2.

of the penmen, that bring to light these hidden mysteries were mean and unlearned: The fulfilling of their prophecies, the wonderful preservation thereof, as of the Law in the rubbish of the Temple, and of the whole Scriptures in the hands of Jews and Papists, the utter enemies thereof; the miracles wrought for a testimony to them; the power they have upon the conscience and affections; the strange changes they work in the souls that receive them; the malice of Satan and wicked men, and oppositions of our own flesh against them; the death of all Martyrs for them; the manifold strange punishments of the opposers and blasphemers of them; the testimony of the spirit upon the hearts of all believers; the consent of the Saints of all ages from *Moses* to this day; and besides all this, that the substance of the whole Scripture, even the Law and Gospel was delivered by the immediate hand of God himself, as the Law upon Mount *Horeb* was written by his own finger; and the Gospel was delivered by *Christ God-man*, the Prophets writings tending mainly to explain, confirm, and hold forth to men what the Lord himself had made or would make known, and the Apostles, such truths as were already delivered by *Christ Jesus*, Heb. 2.3. All and every of which considerations may, if seriously weighed, work in you a reverential esteem of the sacred Scriptures, as that which is wholly and certainly given by the inspiration of God; and so dissuade you from being carried away by the delusions of these sad times to slight or undervalue, but rather with fear and trembling to embrace them; as those that are able to make you wise unto salvation, perfect and thoroughly furnished unto every good work, 1 Tim. 3. 15, 16, 17.

You are commanded to search the Scriptures, Job. 5. 59. to read them, 1 Tim. 4. 13. yea, they were to be read in publique assemblies, Col. 4. 16. and expounded, Neh. 8. 8. Luke 4. 16, 21. Acts 8. 31, 32, 34, 35. Luke 24. 27, 46. Acts 28. 23. 1 Cor. 14. 26. You see therefore that you are to hearken, not onely to the reading of the word, but also to the exposition, and right dividing thereof, by giving the sense, and making application, as the ordinance of the Lord Jesus; and

and not to hearken to such wrangling bablers as call this holy, useful, and warrantable practise of expounding Scriptures, an addition to Scripture, and pronounce woes to such as doe it; but rather reverence them that are sent by God to that laborious calling, and great trust. And therefore,

Secondly, We exhort you, in the fear of the Lord, to look upon the Ministers of the Gospel as Gods Embassadors, to whom he hath committed the Ministry of reconciliation, to woo and betroth souls to Christ, as is cleer 2 Cor. 5. 18, 19, 20. yea, not onely so, but also to build up and establish the called people of God, Acts 14. 21, 22. and 15. 36. And this the Apostle shews to be one great end why God gives them to men, and gifts them from Heaven, Eph. 4. 11, 12, 14. For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; that we henceforth be no more tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftinesse, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ. And (lest you may be overtaken with the temptations of many, to suppose this calling to be now ceased) we beseech you to observe, that as long as there is a soul to be called or perfected, there must be Gospel-Ministers; for so it is ver. 12. 13. He gave some Apostles, some Pastours and teachers, for the perfecting the Saints for the work of the Ministry—till we all come in the unity, and of the knowledge of the son of God, to a perfect man unto the measure of the stature of the fulness of Christ; Besides the commission given Mat. 28. 19, 20. Go ye therefore, and disciple all Nations, baptizing them into the name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alwayes, even to the end of the world. Marke how long the Lord promiseth his presence with the Ministry, alwayes, even to the end of the world. By vertue of which commission the Apostles and primitive Churches (who best understood it) chose and ordained Elders, Acts 14. 23. yea, and ordinary Ministers were called, as Timothy, Titus, &c.



yea, and Timothy was to commit the truth to faithful men, and to instruct them, that they might be again teachers of others; So that in plain terms, here is a succession of Ministry instituted, 2 Tim. 2. 2. So Titus was to ordain Elders in every City in Crete, Tit. 1. 5. Besides, the Lord promiseth to the latter times, Pastors after his own heart, which shall feed them with knowledge and understanding, Jer. 3. 15. And have we not seen with our eyes in many places of this land, where Satans seat hath been for many ages together, that since the enjoyment of our precious liberty, to hold forth the word of God to poor straying souls, many thousands are come to the profession of the Gospel; and particularly the poor Country wherein we live may for ever blesse the Lord, and remember with thankfulness all such as were instruments for their souls' good in procuring that much envied, and too short lived Art for the propagation of the Gospel in *Wales*; whereby many stumbling blocks were removed out of the way, and the true and faithful servants of *Jesus Christ* encouraged to preach the Gospel with freedom and countenance; and so in a few years such a change is wrought even in the darkest places, that it is wonderful to behold what abundance of heavenly wisdom and grace, hath through the preaching of the Gospel been poured into the hearts of thousands of poor ignorant and straying people.

Be invited therefore all ye that desire your own salvation to frequent the Ministry of the word, that your souls may live; and see that you esteem very highly the Ministers thereof for their works sake, 1 Thes. 5. 12, 13. knowing that he that despiseth, despiseth not man but God, 1 Thes. 4. 8. Luke 10. 16. Contemn not their persons, but especially reverence their calling and Ministry, waiting upon the Lord daily under the droppings thereof, as the Creeple at the pool of *Bethesda*, and be sure that at last you shall find him and be healed, for he hath promised that such as seek him early at his own gates and doors shall find him, Prov. 8. 17. compared with 33, 34, 35, verses. Remember that he hath been long calling on you; that the time past of your life is enough to serve the world,

*Considerations for sinners.*

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world, flesh, and Satan, together with the danger of not  
hearkning to him; the certainty of death, and after that  
the judgement; as also the blessed priviledges and  
benefits that come by receiving him; and spee-  
dily, humbly, and boldly come to him  
whose armes are spread, and  
heart is open to re-  
ceive you.

*Admonitions*



## Admonitions to Saints.

Ezek. 16.

**H**Oly and beloved brethren, partakers of the heavenly calling; Having thus far out of an earnest desire of the good of poor souls wallowing in the mire, or rather rouling in the blood of their natural estate, laboured to convince them of the necessity and benefit of receiving and closing with Christ in his Gospel, to the end they might be saved; Taking also into serious consideration the manifest dangers that you are in, by reason of the sundry spreading errors, and perilous temptations of these times; we thought good to write a few words of admonition and exhortation unto you, that, with the blessing of the Lord, may serve, as *Jonathans* arrowes to *David*; to warn you against that spirit of delusion and apostasie, which is come abroad; and to establish in the truth such among you, as are ready to be tossed to and fro with every wind of doctrine or temptation; Consider we beseech you that we are fallen into the ~~drags of the last~~ times, sadly to see the miserable backsliding, hideous blasphemies, and damnable heresies, so often prophesied of by Christ and his Apostles; wherefore contend earnestly for the faith once delivered to the Saints; and as you have begun well, so go on unto the end, looking to your selves that you lose not those things that you have wrought, ~~but that you receive a full reward~~; for indeed we observe that *Satan* (as if his time were but short) shews more of violence and fiery diligence then ever he did, to overthrow the whole doctrine and profession of Christ; leaving no principle of truth unassaulted, and (having learnt by long experience, that it is in vain to attempt it as a roaring Lyon) he comes as a subtil Serpent, or rather an Angel of light, and his Ministers as deceitful workers, transforming themselves into the Apostles or Messengers of Christ, do with the whores fore-  
head,

Jude 3.

2 Cor. 11. 13, 14.  
Jer. 3. 3.



head, or height of impudence, call light darknesse, and darknesse light, censuring the closest followers of the Lamb, as the only ungodly and damned creatures, exalting their own natural light and moral righteousness, above Christ and all that is called God; and all this under the cloke of high attainments, and eminency of goodnesse; though indeed by their ordinary fruits of pride, apostasie, lying, railing, palpable hypocrisie, persecuting as much as in them lieth of the godly, &c. you may easily know them to be a generation of vipers, whose end (if mercy prevent not) is the damnation of Hell.

Rev. 14. 4.

Mar. 7. 16, 20.

Mar. 3. 7.

We mean not brethren to trouble our selves or you with the raking up of that foul dunghil, of the errors of these men; for they savour too strong of blasphemy, without trouble and amazement, either to be recited or heard by tender-hearted Christians, our precious time may be better spent in warning and exhorting each other, to such things as may serve for our establishment, and not to meddle with these obstinate and unreasonable men, or their hideous tenents any further, then they fall in the way of speaking to our present purpose; which chiefly is to discover, and warn you against the reigning sins of these perilous times.

*Spiritual pride the first reigning corruption.*

Beware of spiritual pride; It is abominable to God, Prov. 6. 16, 17. and 8. 13. who doth resist the proud, James 4. 6. this unfits a man for grace, 1 Pet. 5. 5. it is the way to destruction, Luke 1. 51. Prov. 16. 18. it is a sin of the last times, 2 Tim. 3. 2. a present reigning sin, as is evident by the several effects thereof, some of which we have thought good to mention. As

First, This is that which vainly puffs up vanity it self, even sinful frail man like Eve to affect an equality with the infinite God; nay, some are so far deceived by it, as to forget themselves, and to judge that they are as holy, just, and good as God is; Read considerately Isa. 40. 12, 13, 14, 15, 16, 17, 18. together with 37, 38, 39. and 41. chapters of Job;

First effect of  
spiritual pride  
Psal. 39. 5.  
Obed. 3.

*Job*; and then doubtlesse you will with fear and trembling conclude and say with that holy man, *Job* 42. 6. *I abhor my self—He chargeth his Angels with folly, yea, the Heavens are not pure in his sight, how much more abominable and filthy is man, that drinketh iniquity like water?* *Job* 15. 14, 15, 16. Oh learn to see and acknowledge that infinite distance that is between thy sinful self and him, and to walk humbly and self deny'ingly before him; we hope we need not stand long on this subject, for that we are perswaded that none that ever had any true knowledge of our glorious God, are, or ever will be so infatuated in their understandings, as to entertain so horrid a blasphemy; the very naming whereof hath enough in it to cause every sincere heart not only to abhor it, but also to wonder at the deceitfulnesse, pride, and wickednesse of mans heart, that durst vent it under the name of truth.

Second effect  
of spiritual  
pride.  
A. 4. 12.

It is spiritual pride that makes polluted man to seek for justification by his inherent holinesse, rejecting the *only name under Heaven, given by God whereby man should be saved*, openly asserting (as some have done) that such as expect salvation by *Christ* that died at *Jerusalem*, should misse of it; foolish man in the pride of heart, will not be beholding to *Christ* for righteousness; he would have it in himself; he is so stubborn that he had rather his own filthy rags to cover his nakednesse, then to receive from *Christ* the most glorious robe of his righteousness: So the Apostle observes concerning the *Jews*, *Rom.* 10. 3. *They going about to establish their own righteousness, would not submit to the righteousness of God; Mark, they would not submit*, their hearts were too proud to do it, they would not bow nor stoop so low, though it was to take up that *pearl* that would everlastingly enrich them.

Mat. 13. 45, 46.

Third effect of  
spiritual pride.

Thirdly, What but pride makes any of the sons of *Adam* to think themselves perfectly holy without the least stain of sin, contrary to the burthensome experience of the choicest Saints? as *Paul.* *Rom.* 7. *Isaiab, chap.* 6. 5. &c. and the harmonious testimony of the Scriptures of truth, as *1 King.* 8. 46. *Prov.* 30. 9. *Eccles.* 7. 20. *Phil.* 3. 12. yea, the holy Ghost witnesseth the sadnesse of their condition that say they have



no sin, in four particulars, 1 Job. 1. 8, 10. First, they are deceivers, yea, self-deceivers. Secondly, they are hypocrites, the truth is not in them. Thirdly, they make God a liar. Fourthly, his word is not in them. A sad and miserable condition that these self-conceited wretches are in; Oh foolish man, is there no wandring thought once in thy heart? is there no duty neglected by thee? and dost thou not once fail in this manner of performing it? we may justly fear that thou speakest lies in hypocrisie, and thy conscience is seared with a hot iron, and art satisfied with a formal pharisaical righteousness, and that thou art past feeling (as in the hearing of some of us, such as were adding sin to sin, as railing to lying, flandering, and violent passions, &c. even then affirmed they were without sin:) so had a proud and deceived heart besotted them, that they either knew not the lie that was in their right hand, or else would not acknowledge their palpable hypocrisie.

1 Tim. 4. 2.

Isa. 44. 20.

Fourth effect  
of spiritual  
pride.

Fourthly, Is it not pride that makes some undervalue the Scriptures, as not to be judged by them, yea, to judge them? calling the quick and powerful word of God a dead letter; and to countenance their blasphemy with some colourable pretence, they boast of an infallible spirit of God in them; nay, they will tell you that he is in all those that come into the world; contrary to 1 John 4. 4. *Ye are of God, little children, and have overcome them; because greater is he that is in you, then he that is in the world.* So also Jude 19. *These are sensual, having not the spirit.* So Rom. 8. 9. *If any man have not the spirit of Christ, he is none of his.* What can be more plain to prove that the men of the world have not the spirit of Christ? And whereas they say he is held under corruption in the reprobrates, consider what the Apostle saith, 2 Cor. 3. 17. *Where the spirit of the Lord is, there is liberty; it sets the soul at liberty;* What non-sense is it then to say that it is held under corruption? as if the spirit of the Almighty were so weak, as to be suppressed by mans weakness and corruption, so as never to prevail to save the soul possessed by



Eph. 1. 19.

by him; surely it appears that they are little acquainted with the exceeding power of God towards us that believe, according to the working of his mighty power. They little know what the spirit of regeneration is, and what those renewings of the holy Ghost mean, that suppose all to be no other then the light that lighteth every man that cometh into the world; the spirit of the son is revealed by hearing of the Gospel, Gal. 3. 2. and is bestowed only on children, Gal. 4. 6. and will with all its testimonies, teachings, and comforts, abide the tryal by the word of God; and they that speak by it, rejoyce to hear that their doctrines (being not counterfeit, but pure gold) are tryed by that onely sufficient rule of the Scriptures, *As. 17. 11.* and submit to the authority thereof, to judge all their doctrines and actions; and that more certainly then if there were a voice from Heaven, *2 Pet. 1. 18, 19, 20, 21.* Oh dear souls let us endeavour to prize the word above thousands of gold and silver; yea, and let rivers of tears run down from our eyes, because men make void the pure and perfect law of our God; and bewailing their pride that slight it, let us humbly make it our continual meditation and delight; and so much the more as others undervalue it; so David doth, *Psal. 119. 127, 128.* It is high time for thee, Lord, to worke; for they have made void thy law: Therefore I love thy commandments above gold, yea above fine gold: Therefore I esteem all thy precepts concerning all things to be right. Take notice how that because men made void the word, therefore he loved it, and in all things acknowledged the righteousness of it.

*Psal. 119. 72.*  
*Psal. 119. 136.*

Fifth effect of  
 spiritual pride

Fifthly, Is it not height of pride to slight all the Ordinances of the Lord Jesus, from an empty conceit of being above them. *As,*

First, Preaching of the Gospel, plainly instituted by Christ, as before was proved.

Secondly, Baptism of believers in water ordained by Christ, *Mat. 28. 19, 20. Mar. 16. 15, 16.* practised by him as our pattern, *Mat. 3. 15, 16.* and administred according

*Admonitions to Saints.*

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to the said commission (which was as large for it, as for making Disciples) and pattern by the primitive Disciples, on all believers; as *Ad. 2. 41. & 8. 12, 13, 36, 37, 38. & 9. 18. & 10. 48. & 18. 8. 1 Cor. 1. 13, 14, 15, 16, &c.*

Thirdly, Breaking of bread, though ordained and practised by *Christ, Mat. 26. 26.* and upon that account by the Churches, *2 Cor. 11. 23, 24, 25, 26. Ad. 2. 42. & 20. 7.*

Fourthly, Church fellowship and censures; warranted by *Mat. 18. 15, 16, 17, 18, 19, 20. Ad. 2. 41, 42.* and most of the Epistles.

Fifthly, Ministry, though most cleerly instituted to continue to the end of the world, as hath been already cleared; and for the further demonstration thereof we might add to what hath been said; that the election of Ministers by the people, and their ordination by Elders, is cleer in Scripture; some of whom as *Timothy* and *Titus* were taught the qualifications of such as were to be ordained, *Tit. 1. 6, 7, 8, 9. 1 Tim. 3. 2, 3, 4, 5, 6, 7, &c.* All which had been to no purpose, had the Ministry ceased with the Apostles or first age.

*Acts 14. 23.  
1 Tim. 4. 14.  
Tit. 1. 5.*

Sixthly, What else but pride makes some so impudent as to set their posts by Gods posts, yea, there will in direct, and professed opposition to his Laws. As,

*Sixt effect of  
spiritual pride*

First, Not to give honour to men contrary to *Exod. 20. 12. Lev. 19. 32. Rom. 13. 7.* and the practise of the Patriarchs, Prophets, Apostles, and the holiest men of all ages; as *Abraham, who stood up and bowed himself to the people of the Land, even to the children of Herb, Gen. 23. 7.* And *Jacob, who bowed himself to the ground seven times to his brother Esau, Gen. 33. 3.* So *Joseph bowed to his sick father, Gen. 48. 12.* So *Abigail did to David, 1 Sam. 25. 23, 24.* So also did *Nathan the Prophet, 1 King. 1. 23.* and *Bathsheba, 1 King. 1. 16, 31.* So did *Solomon to his mother, 1 King. 2. 19.* yea, the due titles of honour, respect, and place is given to all by them; as is evident in that *Sarah* called her husband



band Lord, 1 Pet. 3. 6. So doth Jacob call Esau, my Lord Esau, Gen. 32. 4. Thus shall ye speak to my Lord Esau, thy servant Jacob saith thus. So Paul to Agrippa, King Agrippa, Act. 26. 2. And to Festus, most noble Festus, Act. 26. 25. So the Evangelist Luke to Theophilus, most excellent Theophilus, Lu. 1. And the title Master is very ordinary in Scripture, Gen. 24. 12, 27, 35, 36, 37, 39, 42, 44, 48, 51, 56, 65. Exod. 21. 5. 1 Tim. 6. 1. and many other places. But because they object most against the Ministers of Christ, for that they are in an honourable way called Masters; (though we hope they affect it not vain-gloriously as the Pharisees, Mat. 23. who delighted to be accounted and called Masters, or as the Greek word imports *Se- leaders*, yet) you may see how justly that title may be given them, in that by the holy Ghost they are called *Masters of assemblies*, Eccles. 12. 11. and whereas they are ordinarily called *Sirs* and *Teachers*, we find the Greek words that are so rendred in some places, in others translated *Masters*; as appears by these Two, among many instances that might be produced. First, The Greeks coming to Philip, Job. 12. 21. said, *Sir, we would gladly see Jesus*; the very same word is used Mat. 6. 24. *No man can serve Two Masters*. So secondly, the same word that is rendered *Teachers*, Eph. 4. 11. is translated *Master*, Job. 13. 14. So that it doth appear by the very letter of the Scriptures, that they may be as well called *Masters* as *Sirs* or *Teachers*.

Secondly, Not to salute any; contrary to Mat. 5. 47. where the Disciples are directed not only to salute their brethren as the Pharisees did, but others also; David saluted his brethren, 1 Sam. 17. 22. So Paul the Elders at Jerusalem Act. 21. 19. brethren, it is our duty to be courteous, and (like our heavenly father) tender unto all; and should we be otherwise it would bewray the pride and stubbornness of our vain hearts.

Thirdly, Their vilifying of the Ministers of Christ, whom God hath commanded to be honoured; yea, even such

The word is  
μαθητῆς  
dux via. Drus.

μαρτυρῶν domi-  
νῶν κυρῶν  
αὐτοῦ  
διδασκαλῶν  
Doct.



as he himself hath honoured to admiration, with gifts, grace and successe; and truly in relation to them, we may not only see pride the mother; but also envy, the daughter of pride, possessing their hearts, and opening their mouths to make these good men the subject of their constant railings; and becaule often times they have nothing justly to charge them with, they cavil at their lawful maintenance, which God the wise disposer of all things hath ordained for them; 1 Cor. 9. 6, 7, 8, 9, 10, 11. 1 Tim. 5. 17, 18. and by his providence gives unto them; and certainly, were it not that they envy their work more then their persons, they could not chuse but confesse that their double pains and travels night and day, deserves double honour, and an honourable maintenance.

Seventhly, Is it not the pride of such a poor despicable creature as man is, to come (as some in our dayes presumptuously do) with an impudent face as sent from God, upon every trivial occasion; yea, most commonly to doe the Divels errand in the Divels way, as with railings and multiplying of slanders, to endeavour to pull down all the wayes of God, and yet presumptuously to call themselves the messengers of the Lord.

Seventh effect  
of spiritual  
pride.

Eighthly, Doth not spiritual pride appear without check among professors, while they associate themselves with the rich and honourable, despising the poor, as if they were not worthy of their society? many great ones especially, being ashamed to own, in the face of the world, the poor members of Christ; yea, and it may be such as they had been formerly familiar with, and had sweet communion together in the house of God; thereby shewing themselves very unlike their Master Christ, who is not ashamed to call them brethren, Heb. 2. 11. But we beseech you, beloved, to hearken to that exhortation, Jam. 2. 1, &c. My brethren, have not the faith of our Lord Jesus Christ with respect of person ——— and see that ye be tender of the poorest Saint, as of the apple of your eyes

Eighth effect  
of spiritual  
pride.

let

let the Image of Christ in him, and the riches of grace be more to you, then if he were clothed with costly array, and gold rings, and were ever so rich in this world; be not high-minded, but condescend to those of low estate; that so you may be the children of your heavenly father, who hath chosen the poor of this world rich in faith, heirs of the Kingdom which he hath promised; they are partakers with you of the grace of life, and shall be of the glory of heaven; wherefore despise them not.

Ninth effect of  
spiritual pride

Ninthly, Pride of apparel witnesseth the pride of the heart; Oh what conforming is there among professors to the fashions of men, though never so toyish! what superfluities are used to satisfy the pride and wantonness of mans heart? how may we see in the streets such as once learnt of Christ meekness and lowliness of heart, and to walk humbly with their God; now like those corrupt daughters of Syen, Isa. 3. 16. *haughty, strutting and walking with stretched forth necks, and wanton eyes*; so as, if mercy prevent not, we may expect the judgements threatened in that chapter to fall upon them; even that instead of their shameful paintings, curlings, powderings, and unnatural periwigs, *The Lord will smite with a scab the crown of their heads, and instead of a sweet smell there shall be a stink*——

Prov. 16. 18.

& 29. 23.

1 Pet. 5. 5. &

4. 3. 4. 5. 1

Psal. 45.

But brethren, take you heed of such vanities, and be clothed with humility, then doubtlesse will your outward clothing be modest and sober; let it be more your worke to get the hidden man of the heart adorned with graces, that so in spiritual glory, you may be as the Kings daughter, all glorious within, and your clothing of wrought gold.

Tenthly, What is it but pride that makes men to intrude into the Throne of Christ, making laws for their brethren, and judging them for the breach of them? the Apostle checks such insolencies, Rom. 14. 4. *Who art thou that judgest another mans servant, to his own Master he standeth or falleth*; and ver. 10. 11. *Why dost thou judge thy brother? or why dost thou set at nought thy brother? we shall all stand before*



*before the judgement-seat of Christ; for as I live, saith the Lord, every knee shall bow to me —* As if he should say, thou takest away my prerogative, to make laws to bind and judge consciences, expecting all to bow to thee; that is my place, they are to bow to me onely. There is more ado now about such things as are left to Christian prudence, and wherein every man should be satisfied in his own minde, and not be censured by such as cannot agree with him, we mean such things onely as are not contrary to any Scripture-rule, then there is about the great things of the Gospel, as faith, and holinesse; and we observe that men are apt to be more zealous for their own then for Gods laws; hence it is that they often stand upon them, to the grieving, yea, and to the rending of the Churches of Christ; what stirs are there this day among Saints in many places about the present government, some being offended because men will not censure them that govern, others judging those that censure them; so also it is about Ministers maintenance; yea, men are grown to that passe, that their wills must be laws to all others, even to every lace, pin and poynt they wear, and hence arise most of the divisions and rentings among them, which if it be seriously weighed, will appear to rise from no other fountain then spiritual pride.

Thus having spoken of some of the apparet effects of this reigning sin, of spiritual pride; we desire to renew our exhortation to you, even that you would with diligence watch against so great an evil, which is the cause of so much mischief in the world, and among your selves, least that judgement threatned, *Mal. 4. 1.* fall heavily upon you, even that when *the day of the Lord cometh he will burn you up root and branch; O be not proude, for the Lord hath spoken it: But if you will not hear, our soul shall weep in secret places for your pride, and bewale the misery that is like to befall you.* *Jer. 13. 15.*

*Hypocrisie*



*Hypocrisie the second reigning Corruption.*

2 Pet. 1. 9.

Beware of Hypocrisie and formality of profession; there is much of a pharisaical spirit abroad, especially among such as have never known, or if they have known, have forgotten the workings of grace, and the constraining power of love; these place all their Religion in an outward conformity to certain composed gestures and affected garbs of their leaders; thereby shewing a voluntary humility, which things indeed have a shew (and nothing but a shew) of wisdom in will worship and humility, and neglecting of the body; though even then (as the Apostle saith of the like people) they are vainly puffed up with a fleshly mind, Col. 2. 18, 23. Now to the end you may know and watch against this spirit, we have thought good from Scripture, to discover to you certain marks of it.

First, To stand upon and seek to be justified by inherent righteousness; thus that Pharisee, Luke 18. 9, 10, 11, 12. *He trusted in himself that he was righteous* ———

Secondly, To contemn and slight others, exalting himselfe as the same Pharisee, Luke 18. 11, 12. *I am not (saith he) as other men are, extortioners* ——— *or even as this Publican, I fast twice a week* ———

Thirdly, To despise others, as unworthy of their society, upon the account of their own holiness, Luke 18. 9.

Fourthly, To compass Sea and Land to make Proselytes, though indeed it is to be the children of Hell, Mat. 23. 25.

Fifthly, To be apt to slander and jeer at others, Prov. 11. 9. Psal. 35. 16.

Sixthly, To be censorious and apt to judge others, Jo. 9. 16. & 10. 20. Mat. 11. 19.

Seventhly,

Seventhly, To stand much on laws of their own making, and more on the lesser, than the greater things of Gods Law; So *Math. 23. 23, 24.* They payed syb of mint, and annise, and cummin, and omitted the weightier things of the Law, as judgment, mercy, faith. So also *Math. 12.* they blame the Disciples for plucking the ears of corn, which Christ justifieth, &c. So *Math. 15. 2.* they blame them for transgressing the tradition of the Elders, in eating with unwashen hands, and yet made nothing to transgress the Law of God by their traditions, ver. 3. So they blame Christ for healing the man with the withered hand, *Mark 3.*

Eightly, To make all their works to be seen of men, walking so in the outward man, as might beget in the people an opinion of their holiness, as that kind of Pharisee, called *Phariseus truncatus*, who in going would scarce lift up his feet from the ground; and such were those mentioned, *Mat. 6. 1.* Take heed that you do not your alms before men — and ver. 2. When thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the Synagogues and in the streets, that they may be seen of men, and have glory of men. — and ver. 5. When thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the Synagogues, and the corners of the streets, that they may be seen of men. — so ver. 16. When ye fast be not as the hypocrites are, of a sad countenance, for they disfigure their faces that they may appear to men to fast. — But behold what Christ saith unto them, *Mat. 23. 27, 28.* Wo unto you Scribes and Pharisees, hypocrites, for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within are full of hypocrisy and iniquity.

Ninthly, To say and not do, *Mat. 23. 3.* as you may see some pretending much to holiness; even then when they lie, rail, and censure the most precious truths and people of God.

Tenthly, To perform some duties of Religion, to cover their sins, as that they might devour *widows houses*, for a pretence to seem to do some eminent service to or for God, *Mat. 23. 14.*

Eleventhly, To affect to be called *Rabbi*, and leaders of Sects, principling men with other doctrines, than the onely Master of our faith and religion *Christ Jesus* hath taught by, *Mat. 23. 7, 8, 9, 10.*

Twelfthly, To watch the failings and fals of others, and to be quick-sighted in discerning them, and to charge them with every weakness, whiles themselves are guilty of greater evils, *Mar. 3. 2. Mat. 7. 3, 4, 5.*

Thirteenth, To persecute the godly under a pretence of more light or godliness; *Mat. 23. 34, 35. and 26. 65. Mar. 14. 63.*

Fourteenth, To make sins of such things as God makes none; *Luke 13. 14, 15, 16, 17.* look to this ye censorious spirits, that often causelessly judge your brethren, according to your own fancies, humors and affections.

Fifteenth, Not to confess their sinfulness or error, though it be evidenced unto them, and they in their consciences be convinced of it, *Luke 12. 57.* as those, that being not able to reply to clear proofs and convincing arguments, either find evasions, or, like scolds, fall a railing against those they speak with, as all that ever we met with of that frothy generation, called *Quakers*, alwayes did in their discourse with us.

We pray you, brethren, to take a serious review of every of these Scripture marks of pharisaical hypocrites, which we have endeavoured for your good to discover; and examine and judge, whether that very spirit, which opposed *Christ* and his Apostles in the old Pharisees, and which he so often reprov'd in them, be not let out at this time, and seven other unclean spirits worse than himself (if it were possible) are come with him; as that of the Sadducees denying the resurrection, &c. yea, and several other hideous monsters are now crawling about in each corner of this land; wherefore

be



be the more careful to look to your own standing and sincerity, knowing that the sincere Christian will onely continue faithful, and that those onely that continue to the end shall be saved.

Contempt of Magistracy the third reigning Corruption.

**C**ontempt of Magistracy is a sin of the last times; whereof we living in them, should carefully watch against <sup>2 Tim. 3.</sup> it; read 2 Pet. 2. 10, 11, 12, 13. and there you shall see <sup>1. 3, 4</sup> the persons of those that despise Magistracy are ranked among those that walk after the flesh, and their qualities described <sup>1.</sup> they despise government, presumptuous are they, self-willed, they are not afraid to speak evil of dignities. <sup>2.</sup> their sin aggravated from the contrary example of Angels; whereas Angels, which are greater in power and might, bring not railing accusations against them before the Lord, but these as natural brut beasts, made to be taken and destroyed, speak evil of the things they understand not. <sup>3.</sup> Their end, they shall utterly perish in their own corruption, and shall receive the reward of unrighteousness. O brethren, take heed of this reigning wickedness, let not that spirit in you, which lusteth unto envy, lead you either, to despise a minion, or to speak evil of dignities; (these are the Scripture Characters of the most ungodly men, Jude 8, 9, 10.) but rather hearken to that meek and lowly spirit of the Lord Jesus, whereby you will be taught (according to his Word) <sup>1 Tim. 2. 2, 3.</sup> To pray for all that are in authority, that you may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable to God: and also to be subject to them, according to Rom. 13. 1, 2. Let every soul be subject to the higher powers, for there is no power but of God, the powers that be are ordained of God, whosoever therefore resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation: and ver. 5. Wherefore you must needs be subject, not onely for wrath, but for conscience sake: yea mark further in the 5. and 6. verses, for this cause pay ye tribute also, for they are Gods Ministers <sup>Mat. 22. 17.</sup> and we

pray you observe who these Powers, or Gods Ministers, were; Were they not wicked Nero (that came to the Empire by the slaughter of several of his near relations) and his infidel Deputies? Brethren, God sometimes *sets over* Dan. 2. 21. *the kingdoms of the earth the basest of men*, and that in most 2nd 4. 17. strange and untrodden wayes, and even to these we are alwayes to yield either active or passive obedience; how much more then should we with chearfulness submit to Gods power given into the hands of godly men, who have shewn themselves (as we by large experience can say) *nursing* Isa 49. 23. *Fathers* unto us: Oh consider that they are but men, and provoke them not; the chiefest of Saints may fall, and so may they; therefore improve your interest daily at the Throne of Grace for them, especially that they may not be left so to themselves, as to be the rebuilders of what they have destroyed; but that they may rather go on chearfully and resolutely, through all oppositions, to finish the work of the Lord committed to them; and that they may not rest in their own prosperity and security, as having obtained their end; but may go on with courage, and continued resolution, until no one stone of *Babylon* be left upon another: and we beseech you, as you love the Lord, to joyn hearts and hands with them in this great work; and if at any time you find them in apparent neglect of their duties, rail not against them, but humbly, with prayers for them, address your selves unto them, meekly shewing your grievance; which if they will not hearken to, so as to redress, it is your work to weep in secret for them, and not to let the Lord alone, until he either shew you the unreasonableness of your desires, or incline them to grant them: we are confident, if this course had been taken, instead of all those railings and censurings that have been used, the work of the Lord in these and forrain parts had not been so much retarded, Antichrist had not gained so much footing in our own land as he lately hath, nor yet many things in the State, once intended to be reformed, would have stood up to this day: Wherefore, beloved brethren, take heed that the guilt of all these evils lie not upon you, while by your non-concurrence with, and to too much peevishness against, the present Powers,

you



you weaken their hands so as they cannot do the good they would, and also strengthen the heads and hearts of your and their implacable enemies, to plot and endeavour the ruine of us all that fear or profess the Name of the Lord.

*Worldly-mindedness the fourth reigning Corruption.*

**I**T is sad to see how, not onely the wicked, whose portion is *Psal. 17. 14.* *In this life*, but also you ( who profess your selves to be *Heb. 11. 13.* *strangers and pilgrims* here below, pressing after and hastening to the Kingdom prepared in the heavens for you ) so *1 Pet. 2. 11.* much seek after the riches, pleasures and honours of this world : 1. Brethren what do you mean ? is there no end of *laying up treasures on earth, where rust and moth doth corrupt, and where thieves break through and steal :* remember our great Law-givers command, *Luke 12. 15. Take heed and beware of covetousness, for a mans life consisteth not in the abundance of what he possesseth :* You may live as well with the blessing of God upon what you have, though little, as on a thousand times more : Oh that you and we had learn'd with *Paul* that blessed lesson ; *in whatsoever state we are, therewith to be content :* While you, by too earnest pursuit of riches, do seek either, to make your selves honourable, or to hoord them up for others, or else to have them that you might spend them on your lusts ; do you not hazard your poor souls ? and if you should loose them, what are you the better, though you should gain the whole world ? Consider, we beseech you, that covetous persons are such as the Lord abhorreth, *Psal. 104.* and will not have to be in his visible Church, *1 Cor. 5. 11.* nor yet in his Kingdom of glory, *Ephes. 5. 3.* *1 Cor. 6. 9, 10.* it is a sin which he will not have as much as named among his people, *Ephes. 5. 3.* and for which he sorely smites them, *Isa. 57. 17.* it was the sin of the Gentiles to which God judicially gave them up, *Rom. 1. 29* and is the sin of the last times, *2 Tim 3. 2.* called idolatry, *Col. 3. 5.* *Ephes. 5. 5.* *It brings a man to temptations, and a snare, and many foolish and hurtful lusts, which drown men in perdition and destruction, it is the root of all evil, which caused many to erre from the faith, and to pierce themselves through with*

*Mat. 6. 19.*

*Phil. 4. 11.*

*Mar. 16. 15.*

*2 Pet. 1. 4.*



Num. 13. with many sorrows, 1 Tim. 6.9,10. this made *Balaam* go to curse the people of God; he loved the wages of unrighteousness, 2 Pet. 2. 15. *Jude* 11. this made *Ahab* plot and cause the destruction of *Naboth*, and so to ruine himself and posterity, 1 Kings 21. and 22. this made *Judas* to sell his Master, the Lord of life, for thirty pieces of silver, and so to undo himself for ever, Mat. 26.15. this made *Ananias* and *Saphira* to lie against the holy Ghost, and so to come to be punished with sudden death, Acts 5. this is the root of much cruelty and oppression by great persons, racking Landlords, merciless Usurers, treacherous Guardians of Infants, against whom the loud cries of the poor widdows, and fatherless, daily go up to heaven; yea, there is not a calling, whether Magistrates, Ministers, Lawyers, civil Officers, or Souldiers, nor yet a trade in the Commonwealth, but is much corrupted by this sin: Wherefore brethren, let your conversation be without covetousness; you are partakers of a heavenly calling, be heavenly minded, let your conversation be in heaven, and your affections upon things above.

Heb. 13.5.

Consider (with what hath been said) that there is nothing can be more vain then to harbour covetous desires; for we cannot add one cubit to our stature, Math 6.27 we cannot grow wealthy without Gods blessing, we may gather and put all into a bag with holes, Hag. 1. yea God is wont to hinder the ends of covetous men, as *Ananias*, *Achan*, *Judas*, who instead of being enriched, were utterly undone by their covetousness; besides men are uncertain of their lives long to enjoy them, as that fool, Luke 12. 10. and after death they profit not, Prov. 11.4. nay while men live they are uncertain of them, 1 Tim 6.17. this appears in *Jobs* example, who was the greatest of all the men of the East; yet afterward became the very proverb of poverty; riches and honours are deceitful things, lying vanities, never performing all their promises; they are transitory things, Heb. 13.

Iob 1.3.

14. 1 Cor. 7.31.

Exod. 14.

*Pharaoh* was a King marching with a potent Army, and drowned in the Sea in the same day: So *Vasti* a Queen, while in the midst of her feasting lost her royal estate, Est. 1

So *Haman*, who was above all the Princes of King *Ahasuerus*, suddenly fell from his glory, insomuch as he was hanged on the gallows that he had provided for good *Mordecai*: *Adonibezek* that cut off the thumbs and great toes of seventy Kings, and made them to gather crumbs under his table, was himself from all this height justly brought to the same extremity, *Judges* 1. 6, 7. What should we say of *Nebuchadnezzar*, who in a moment, of a Monarch of the world, was turned into the field to eat grass like a beast; of *Belsazzar*, of *Alexander* the great, called the He-goat, *Dan.* 8. who quickly overthrew all the Kingdoms that he came to and saw, and his Monarchy was as quickly overthrown; of *Herod*, &c. and many others in the sacred Story; yea there is no Nation, but their Chronicles yield some patterns of this kind; and have we not seen with our eyes, to the praise of the Lord, of late in our own Land, examples of this nature sufficient to prove the uncertainty of all earthly riches and honors: Besides all this know assuredly, that you cannot serve God and Mammon; and that he that is a friend to the wicked, is an enemy to God *John* 4. 3. and that while you are worldly minded, you will be dead to spirituals, and profit little or nothing by the means of grace, *Luke* 14. 19, 20. *Math.* 13. 22. but if you overcome this one corruption of worldly-mindedness, you will be able to resist *Sathan*, and most of his temptations: Be careful therefore to watch your hearts herein, and commit your selves, families and estates to him that careth for you more than for Ravens *Mat.* 6. that are daily fed, or Lillies that are continually clothed by him.

*Decay of Love the first reigning Corruption.*

**V**Ant of love among Saints is such a sin, a calamity a misery, that causeth great impressions of heart, and wounds the souls of the followers of the Lamb, who desire to live a quiet and peaceable life in all godliness and honesty, when on the other side some (as a good man saith of them) are like the *Salamanders*, that love and live in the fire of contentions: yea, they are like the fire it self, as *Solomon* saith,



saith, *Prov. 26. 21. As coals are to burning coals, so is a contentious man to kindle strife*: It is sad to see, how full the Church and State are of these incendiaries, whom the *holy Ghost* (though they may pretend much to religion, and call their corruption zeal) brands with the black characters of carnality, *1 Cor. 3. 3, 4.* ignorance of God, *1 John 4. 8.* and disaffection to God, *1 John 4. 20.*

Dear brethren, consider, we pray you, that this is a sin of the last times, *Math. 24. 12. 49.* and that you are not yet so perfected in grace, as that you may not be overtaken with it: *Paul* and *Barnabas* that had sweet communion with, and experience of, each other in Christ, upon a trivial occasion fell to such sharp contentions, that they departed asunder one from another, *Acts 15. 39.* and *Paul* withstood *Peter* to the face at *Antioch*, *Gal. 2. 11.* there were divisions among the primitive Churches, and so there may be among you, as long as there are so many causes within, among, and about you, to provoke you to it: The Devil, that old enemy, continues still the accuser of the Brethren, and by all means of policy, diligence and power, seeks to devour you, *1 Pet. 5. 8.* and to that end first seeks to divide you; as if he made that principle which he infuseth into his pernicious servants (*divide and reign*) to be his own rule; neither wants he opportunity and matter to work upon; for your own hearts and corruptions, like gunpowder, are ready to close with, and conform to the least spark of his temptations; hence it is that the Apostle saith, *Jam. 4. 1.* from whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members? lust in the members is the material cause of jarrings and divisions particularly.

First, Pride, *Prov. 13. 10.* Only from pride comes contention: A proud man will not stoop, may expects all to stoop unto him, and when he meets with opposition, or disrespect, he becomes furious.

Secondly, Envy, which will brook no superior in things natural, or spiritual; thus *Cain* could not abide his brother *Abel*, nor rest until he had taken away his life, because *Abel's Sacrifice was more accepted*, *Gen. 4. 4, 5.* thus,

we



thus we fear many in these daies, despise and speak evil of, and act against such Ministers, and others, as the Lord hath gifted and honoured, and all from that base spirit of envy; from which even the Saints are not free, as the Apostle concludes, *James 4. 5. There is a spirit in us that lusteth unto envy.*

Prov. 17. 4.  
Gal. 5. 26.

Thirdly, self-seeking and self-pleasing, contrary to those golden rules *Rom. 15. 2, 3. — not to please our selves: Let every one of us please his neighbour for his good to edification, for even Christ pleased not himself, — and Phil. 2. 3, 4, 5. Let nothing be done through strife and vain-glory, but in lowliness of mind, let each esteem other better than themselves: Look not every man on his own things, but every man also on the things of others: Let the same mind be in you which was also in Christ Jesus, —* Here are blessed exhortations, and a blessed pattern proposed in both these Scriptures, which, if followed, would lead us into, and keep us in the way of peace and love.

It is sad to see what rigidity of spirit, what censoriousness hath possessed the minds of professors, against all that differ from them, though but in the least of circumstantial, forgetting that rule, *Phil. 3. 15, 16. Let us therefore as many as be perfect be thus minded, (that is to presse toward the mark, as ver. 14.) and if in any thing ye be otherwise minded, God shall reveal even that unto you; Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing:* There are some so wedded to self-pleasing, that they would have the consciences of others, in all things to stoop to their pleasures, not allowing that latitude, which in such cases God hath given, even that every man should be first fully persuaded in his own mind, *Rom. 14. 5.* And so they divide from all, that in every punctilio will not suit with their humors, while themselves are so wilfully bent, that they make nothing of grieving the Saints, rending of Churches, and hindering of the work of God, and all because they cannot so Lord it over the consciences of their brethren, as to force them to this or that supposed duty:

Rom. 14. 1.  
1 Tim. 4. 4.

These are they that disturb *Sions* peace, sweet communion and edification, spending their time in needless and doubtful

Acts 19. 38

Pro. 29. 23.

1 Tim. 6. 4.

Psal. 56. 5.

Pro. 26. 20,

21.

Pro. 16. 28.

Rom. 1. 19,

30.

1 Cor. 12.

20.

1 John 3.

23, 24.

1 John 4.

21.

disputes, which gender strifes, 2 Tim. 2. 23. and are unprofitable and vain, Tit. 3. 8, 9. These men are called proud knowing nothing, and perverse, 1 Tim. 6. 4, 5. And truly it is sad to see with what rashness, and passionate forwardness, these, like Wolves, violently set upon the harmless Lambs of Christ, scattering them into several factions, and then how they endeavour to fill them with prejudices against one another, and this they do either by raising false aspersions, as those Jer. 20. 10. and 9 4. and 6. 28. or by wresting mens words and actions, and presenting them to the eyes of the world, and their seditious followers, in the foulest dresse that malice can put upon them, carefully observing, even with Eagles eyes, every mote of failings; and wilfully, like blind Batts, passing by mountains of excellencies, in those they oppose; or else by loud exclamations against some of their practices, ( which though lawfull ) they so violently condemne, that they make their weak followers to conclude a certainty or truth in what they assert, not as much once impartially examining it by the rules of Scripture, and right reason; and if once they can find out any particular fault in any person, they usually exclaim against all that are in communion with him; yea sometimes fasten it upon the whole profession whereof he is: But brethren we hope better things of you though we thus speak, and that you will hearken to that great Commandment of our Lord, even to love one another, John 13. 12. 17. And we beseech you in the bowels of Christ, not to suffer Satan and your own corruptions to prevail, so as to hinder your peace and love; let nothing of pride, envy, self-pleasing, forwardness, wilfulness, censoriousness of Saints in things indifferent, whisperings, railings, jealousies, rigidness, or any other thing, divide you from these, with whom you are in Christ inseparably united; Consider your sevenfold union mentioned Eph. 4. together with the Exhortation of the Apostle there; I therefore the prisoners of the Lord, beseech you that ye walk worthy of the vocation wherewith you are called, With all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace, there is one body and one spirit, even as ye are called in hope of your



your calling, one Lord, one Faith, one Baptisme, one God and Father of all, who is above, and through all, and in you all: Consider also your calling, even to peace, 1 Pet. 3. 8, 9. 1 Cor. 7. 15. and how divisions are dishonourable to Christ, John 17. 21, 22, 23. how they grieve the spirit of God, Eph. 4. 30, 31, 32. and the spirits of the Saints, yea and your own spirits while they cannot enjoy themselves, by reason of that root of bitterness which is among you; how they provoke the Lord against a people, Rev. 2. 4, 5 how they keep others from the truth which you profess; how thereby you consume one another, Gal. 5. 15 how they hinder prayers, 1 Pet. 3. 7. Matt. 18. 18. 1 Tim. 2. 8. and edification by those gifts that the Lord hath given among you Eph. 4. 12. 15. 16. 1 Tim. 1. 4. how they hinder the shining of Religion in you, John 13. 35. and the carrying on of the work of God in our Generation, in Churches and Common-wealth; how much precious time which should be daily redeemed, is daily lost by them; briefly, how they are the cause of all evil, James 3. 16. Where envying and strife is, there is confusion and every evil work: Consider further, that the Canaanite and Perizzite dwell in our Land, our enemies observe our divisions, and cry A-ha, so we would have it; and finally that the coming of the Lord draweth nigh 1 Thes. 3. 12, 13. Consider, thou causer of divisions, how thou wilt then stand before him, when (it may be) he shall take thee smiting thy fellow servants, and cut thee asunder, and appoint thee a portion with the hypocrites, where shall be weeping and gnashing of teeth; Matt. 24. 49-51. Beloved Brethren, as these considerations, through the blessing of God, have in some measure effectually wrought with us, to keep up a spirit of union among us, so we hope they may do with you, we beseech you therefore seriously to peruse them, and to lay them to heart, and if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels & mercies, fulfil ye our joy that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; Give over your censurings and tyrannical Lording over the consciences of your brethren; and above all things have fervent charity among

Heb. 12. 15.

Col. 4. 5, 7

Eph. 5. 16.

Gen. 13. 17

Phil. 2. 1, 2,

3.

1 Pet. 4. 8.



Rom. 14.  
19.

your selves, according to that full description of it, 1 Cor. 13. knowing this, that without it all your gifts, and other religious flourishes, are nothing worth.

### Invitations to Back-sliders.

Deut. 32.  
15, 16, 18,  
19.

Ezek. 33.  
6, 8.

1 Kings 19

**M**iserable Creatures, it amazeeth and grieveth our hearts to consider your sad condition, how you abuse the precious mercies of peace, liberty, and plenty, and like *Iesurun* of old, grow so wanton as to forsake the God that made you, and lightly to esteem of the rock of your Salvation, and so to provoke him to jealousy, and even to abhor you because of your abominations; wherefore we thought good lest you should die in your iniquity, and so your blood be required at our hands, in the name of our Lord Jesus to invite you to return, even you who are backslidden: either

First, in heart or affection, as the Church of *Ephesus*, Rev. 2. 4. who were fallen from their first love; or *Solomon*, whose heart was turned from the Lord God of Israel, though he had appeared to him twice: or,

Secondly, in conversation; and that either in words, such as tend to the denying of the Lord or any of his wayes, *Mat. 10. 33. 2 Pet. 2. 7. Jude 4.* as Peter did, *John 18. 25, 27.* or else in works, *Tit. 1. 16. 2 Pet. 3. 5.* whether by an apparent neglect of his worship, or any other duties that he requires of you in your callings towards him or man, *Prov. 2. 13. Gal 4 9. Mall. 3. 14. and 1. 12. 13, 14* or,

Thirdly, in judgment and doctrine; whose heads and hearts are possessed with error; your case is most dangerous, your inner man is corrupted, it is desperate, when under the Law, the leprosie appeared in any part of the body, the person was pronounced *unclean*, *Levit. 13.* but if it were in the head, he was to be pronounced *utterly unclean*, and with a doubling of the word, *unclean, unclean*, *Levit. 14. 45, 46.* verses; intimating that a

head

head infection is most dangerous, a head leprosie is most abhorred by God, and most incurable.

But whatsoever your case is, you are invited to return to him that is able to heal all your back-slidings, and soul-distempers, though never so deadly: cease therefore from your wilful obstinacy, or careless indifferency of spirit, and in the fear of the Lord seriously weigh these following motives or invitations.

*The first Motive; from the misery of a back-slidden state.*

1. Consider the grievousness of your condition; you have committed *Two evils* that may justly astonish the very heavens, you have forsaken the fountain of living waters, and hewed to your selves broken cisterns that will hold no water, Jer. 2. 13, you cannot have any real benefit by your wandrings; there are but husks to be found any where from your fathers house; Luke 15. and though for a time a deceived heart may so turn you aside, as to feed on ashes, and not to know a lie in your right hand; yet Isa. 44. 20. be sure of it your souls having not real food, pine (though insensibly all the while) and you shall one day (if you utterly destroy not your selves) feel the smart of those diseases, that such unwholesome food hath caused in your souls.

Furthermore your condition is far worse, than theirs that never made a profession, as the Apostle concludes, *2 Pet 2. 20, 21, 22.* If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the later end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, then after they have known it to turn from the holy Commandment delivered unto them — There are six particular aggravations of the miseries of your estate.

1. Your sins are greater and of a higher nature, being against knowledge, former experiences, and convictions.

2. The



2. The Devil being once gone out of you, and now returned into you, hath gotten a seven-fold advantage, and a more full possession of you, and so fortified himself against all the means of doctrine, reproof and counsel, that usually work upon other souls, as that they will not once move you; according to that of our Saviour, *Luke 11, 24, 25, 26.* *The unclean spirit returning, takes with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first:* Now, like one often heated, you are hardened against the Word and Ordinances, and what good can you then expect to your souls.

3. Your condemnation is greater than the wickedest of men that never knew the Lord, *Luke 12, 47.* *That servant that knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: But he that knew not his Lords will, and prepared not himself, neither did according to his will, shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more:* The Lord hath committed much of knowledge and other tallents and advantages, unto you, where are your returns? know you not that he will call you to a strict account, and what will you do in that day? how will you stand before him? you have not onely hid your tallents with that unprofitable servant, *Math. 25* but prodigally spent all, and now with swine you feed on husks; return we beseech you to your fathers house, least you perish for ever.

4. If you go but a little further on (as many in these our dayes do) there will be no place left for your repentance: remember those Scriptures, *Heb 6, 4, 5, 6.* *It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucifie to themselves the Son of God afresh, and put him to open shame:* And *Heb. 10, 26, 27, 28, 29.* *If we sin wilfully after that we have received*



the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries: He that despised Moses Law died without mercy under two or three witnesses: of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, a common thing, and hath done despite to the Spirit of grace; hearken to this and tremble, you enemies to the cross of Christ, whose god is your belly, who glory in your shame, who mind earthly things: and especially you that slight Christ, his wayes, ordinances, or people, and dare use your hard speeches against him or them; know assuredly there will be no way of escaping from, nor means to oppose his power, when he comes with ten thousand of his Saints, to execute judgment upon all according to their works; wherefore before you sin unto death, and your repentance be too late, return to the Lord your God; for

Phil. 3. 18.

19.

Jude 14, 15.

5. The Lord will (if you go on impenitently) deliver you up to hardness of heart, as formerly he did the Gentiles, *Hebr.* 1. 22, 23, 24, 26, 27, 28. peruse this Scripture, and you shall find that it was because they did not like to retain God in their knowledge, and because when they knew him they glorified him not, but became vain in their imaginations, therefore the Lord gave them up to all manner of vileness, as a most just punishment of their sin. And are not these your sins, let your consciences be witness, and if this be not the punishment in these dayes of many, let the world be witness, while they may behold their vain conversation, and wilful obstinacy to maintain the grossest heresies: Wherefore take heed to adventure too far in your destructive wayes, least the Lord pronounce that sad sentence on you, mentioned, *Rev.* 22. 11. let him that is unjust be unjust still, and him that is filthy be filthy still; if the Lord once gives you up to hardness of heart, it is the greatest judgment on this side hell; when this is past on a poor creature, then if he should

*Psal.* 81. 12.

*Hos.* 4. 17.

ven by terror ) call, and cry, and seek the Lord early, he may not find him, *Prov. 1. 24. 28, 29.* the judgment is past, the word is gone out of the Lords mouth, and therefore the day of grace, and salvation, of hope, and comfort, is past, he is then in the suburbs of hell, whose gates are open to receive him.

*Psal. 125. 5.*

6. Your condition of any people is most abominable to God, *Heb. 10. 38.* *If any man draw back* (saith he) *my soul shall have no pleasure in him;* he accounts you unfit for the Kingdom of Heaven, *Luke 9. 62.* and will have his people to reject you, *Tit. 3. 10.* and not to bid you God speed, *2 John 9. 10. 11.* nor as much as to eat, or have any company with you, *1 Cor. 5. 11.* and all to shew how hateful you are in his eyes, who hath enjoyned them to be courteous towards all, yea even the worst of sinners, but towards you alone.

*Second Motive from the good that back sliders once found in the wayes of God.*

2.

*Luke 15. 17*

*Prov. 9.*

*Song 2. 4. 5*

*Jonah 1. 8.*

Remember what good you found when you walked close with the Lord; Can you not by experience say with the Prodigal, that there is *bread enough* in your fathers house, while you are feeding with swine upon husks? Deal impartially and let your own conscience witness, whether you have tasted any where in all your wandrings, such heavenly feasts as you found in *wisdoms house*, on her own table, had you ever such cordial apples, and soul-refreshing wine, as you sometimes found in the Lords own banquetting-house? It may be that, like men in a dream, you have fancied to your selves a sweetness in those *lying vanities* you seek after, or feed on, but be awaked, and you shall find, that the old subtil Serpent hath all this while, by the help of a treacherous heart, deceived you, to suppose a sweetness or an excellency (as *Eve* of old) in that which will really prove your misery, or at least your sorrow, even to the wounding of your souls, and breaking of your bones, as *David*, *Psal. 51.* yea, and of those very hearts, which now delight in them; then (if God grant you that mercy) will you say, that there is no real



real good to be found, but in the wayes of God, which you now either slight or reject; Ah poor wretches, how can you forget those experiences, you once had of the shinings of Gods face upon you, while you walked with him; what enlargments had you then in holy duties, as praying, conference, and the like? what soul-ravishments in hearing the Word preached? what transcendent sweetness in the reading and applying thereof, and meditating thereon? how useful was it to help you against all manner of temptations in the saddest times? yea, even when your souls have been benighted in desertions: what droppings of grace distilled into your souls through the ordinances of Christ? what communion had you, yea, familiarity with God in his house, and in your own closets? yea, many times he gave you heavenly refreshing visits, and brought you into his chambers, and kissed you with the kisses of his mouth; then had you peace of conscience, and the joy of the holy Ghost; then were graces active, and the promises certain, unto you; and can you forget all this, and much more, that your now straying souls once enjoyed? *David, Psal. 119. 93. I will never forget thy precepts, for with them thou hast quickened me:* And can you forget all the good that you found in the tried wayes of God, so as to prefer the satisfying of your lust, or following of your fancies before them.

*Third Motive, from the great loss that a back-slider is at.*

All your righteousness, that you (poor sad creatures) <sup>3.</sup> have done, will not once be remembered to you, unless you <sup>Ezek. 3. 10.</sup> return; consider what the Lord saith, *Ezek. 18. 24, 26. and 33. 12,* <sup>13.</sup> *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? all his righteousness that he hath done shall not be mentioned; in his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall he die:* Take therefore that wholesome counsel of the holy Ghost, *John 2. 8. Look to your selves, that ye loose not the things that ye have wrought, but that ye receive a full reward:* Will <sup>Gal. 2. 2. and 3. 2. Phil. 2. 16.</sup> you loose all your praying, hearing, watchings, fastings, **G** mournings



mournings, conflicts, sufferings, travails and several victories, yea, former triumphs over sin, the world, and Sathan; for a vain notion, or a foul lust? your loss is great, and your gain small, wherefore in time consider your course, and know, that onely such as *with patience continue in well doing shall receive eternal life, Rom. 2. 7.* Onely such as are *faithful until death, shall have the crown of life, Rev. 2. 10.* Onely such as *faint not shall reap the harvest of glory, Gal. 6. 9.* and how then do you expect to be saved while you are departed from the Lord.

*Fourth Motive, from the sad consequences of back-slidings.*

Consider the miserable effects of your back-slidings; thereby you dishonour the Lord, vex his Spirit, blast his Church, stain the profession of his Gospel, grieve his Saints, please the Devil, rejoyce the enemies of God and his people; and thus you do provoke the Lord, at least, to *visit your transgressions with the rod, and your iniquities with stripes, Psal. 89. 32.* then shall you know and feel, that it is an evil thing and a bitter to forsake the Lord your God, when *your own wickedness shall correct you, and your back-slidings shall reprove you: As the Lord threatens, Jer. 2. 19.* Then *will you be filled with the bitterness of your own wayes, Prov. 14. 14.* Believe it, the case of a poor soul is sad when it is left without the comforts of the Spirit, communion with Saints, and every of the blessed Gospel priviledges, which it formerly enjoyed, under the guilt and shame of sin, horror of conscience, and dread of the Almighty, all which is no more than a Child of God may be brought into, by reason of back-sliding; yea, and he may spend many years in the valley of the shadow of death, in misery and sorrow, for a few months embracing of a blasphemous opinion, or a transitory lust; yea, one gross fault may stick to the conscience of a poor creature while he lives upon the earth, disturbing his peace all his dayes.

But more sad are the effects of apostacy, in those that never return to the Lord, whom the fear of judgment, and hell, doth alwayes follow, till it makes them desperate, like Judas and

and many others who in this life partake of the earnest of hells misery, which makes them sometimes to pine away with sorrow, sometimes willfully to destroy themselves and sometimes to give themselves over to all manner of wickedness, desperately concluding that there is no way for them but to be damned, and therefore they will satisfy their lusts, partly to seare their consciences, because they disturb them; and partly that they might not lose their share of pleasures; for that with the *Epicure*, they conclude they shall find none after death; these are some of the sad effects that follow the course of life that you poor creatures lead: wherefore it is high time for you to returne to the Lord and his waies, lest you perish for ever.

*Fifth Motive, from the ingratitude that Back sliders shew to God.*

Consider that detestable ingratitude, that Back-sliders shew to God, a sin that he heavily complains of in old Israel, *Jer. 2. 6, 7.* that they remembred not their deliverance from Egypt, and that he brought them into a plentiful Country, &c. and in 20, and 31. verses ——— *I have broken thy y-ak, and I have burst thy bands; and thou saidest, I will not transgress; when upon every high hill, and under every green tree, thou wanderest playing the harlot; yet I had planted thee a noble Vine, whose plants were all natural; how then art thou turned into the degenerate plant of a strange Vine unto me; and in 5. and 31 verses, he expostulates with them, What iniquity have your Fathers found in me, that they are gone far from me, and have walked after vanity; and are become vain? have I been a Wilderness unto Israel, a land of darkness? wherefore say my people, We are Lords, we will come no more unto thee? Is not this our case? What spiritual, and what corporal deliverances have we had from him? what promises and vows of obedience have we made to him? and may not he thus expostulate with us, what evil have you found in me and my waies, that now you either flight, or forsake them? What hurt hath my Word, my Ordinances, my People, yea, my Spirit done to you, that now you should so*



shamelessly turn your backs upon them, yea oppose and resist them? Have you found these things a barren Wilderness unto you? or rather have you not found them a most fertill delightful soile, from whence you received pleasant food? and while you lived and conversed there, were enriched with all spiritual riches? Nay further, what abundance of long suffering hath he shewn towards you? what mercies of health, liberty, supplies of creatures, what gifts natural and spiritual, doth he daily bestow on you? which you spend upon your lusts, and to his dishonour, insomuch as he may (as once he did) complaine, *Hosea 2. 8.* that you take his corn and his wine, his silver and gold, which he hath multiplied unto you, and serve his enemy with them; yea with the reason, strength, and parts which he gives you, yea and some of you would wrest even his own Word, the Scriptures, to speak against him, and thus you fight against him with his own Mercies, creatures, and gifts; this is horrible ingratitude indeed.

*Sixt Motive, from the shortness of mans life.*

The life of man is fraile, short, and uncertain; you know not how soon you must account for all your miscarriages, and whether you shall have one daies time to return from your wandrings; you have a great work to do, even to return to the Lord, to redeem the time that you have lost and mispent, to perfect holiness and to gain a certainty of the pardon of sin, and an assured hope of glory; delay therefore no longer, set upon it and remember what the wise man saith, *Eccles. 9. 10.* *Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* O do the great work of returning, in judgement, affections, word and actions, to the Lord, and all his waies, with all your might, do this work while it is day, for the night cometh when no man shall work, and cease not to begg of the Father of lights, so to teach you to number your daies, that you may apply your hearts to wisdom

John 9. 4.

Psal. 90. 12.



*Seventh Motive, from the readiness of the Lord  
to receive Back-sliders.*

Our long suffering God is not willing that any of you should perish, but that all, even his greatest enemies, should come to repentance; he is ready to receive you; hearken therefore to that blessed call of his, *Jer. 3. 12, 13, 14. Return thou back-sliding Israel, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever: Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God — Turn, O back-sliding children, for I am married to you: and ver. 22. Return ye back-sliding children, and I will heal your back-slidings:* In this Scripture mark his readiness to embrace you, by his often calling on you; his promises to receive you, and to heal your back-sliding; and by his fetching arguments from himself, when indeed there can be none in you, to move him thereto, or to comfort your selves in the assurance of his favour: *I am merciful, I will not keep anger for ever, I am married unto you; So also Hosea 14. 4. I will heal their back-slidings, I will love them freely.* Upon this account the Church prayes, *Jer. 14. 7. O Lord though our iniquities testify against us, do thou it for thy Names sake, for our back-slidings are many, we have sinned against thee.*

Furthermore observe how unwilling he is to give you up to destruction, there is a notable Scripture to this purpose, *Hos. 11. 7, 8, 9. My people are bent to back-sliding from me, though they called them to the most high none at all would exalt him, how shall I give thee up Ephraim? how shall I deliver thee Israel? How shall I make thee as Admah? how shall I set thee as Seboim? mine heart is turned within me, my repentings are kindled together; I will not execute the fierceness of mine anger; I will not return to destroy Ephraim, (mark the reason) for I am God, and not man —* It is against his heart to scourge his poor straying people, he tries all wayes to reclaim them before he layes his punishing hand heavy upon them; he bears long with their abuse of his patience; he sends often, he hearkens earnestly, whether any word will drop

drop from them, that will savour of repentance, and complains grievously against such as are obstinate; as is very observable, *Jer. 8. 5. 6.* *Why is this people of Jerusalem slidden back by a perpetual back sliding, they hold fast deceit, they refuse to return, I hearkened, and heard, but they spake not aright, no man repented him of his wickedness, saying, what have I done* —

- Hos. 5. 2, 9. Besides, he sometimes loads them with kindneses to engage them, sometimes he deprives them of them. and corrects them gently with the rod, to drive them home to himself; Hos. 5. 15: sometimes he leads to a wilderness, and there allures and speaks comfortably, yes, he leaves no way unattempted to regain them; and shall nothing prevail with you? shall it be said of you as once of Israel, *Jer. 7. 24, 25, 26.* *They hearkened not, nor inclined their ear, they walked in the counsels, and in the imaginations of their evil hearts, and went backward and not forward — I have sent to them all my Servants the Prophets, daily rising up early and sending them; yet they hearkened not unto me, but hardened their neck; they did worse than their fathers.*

Be perswaded we beseech you not to provoke our long-suffering God any longer with your iniquities, and consider your wayes, and suffer us to say to you as the Angel said to Hagar, *Gen. 16. 8.* *Whence comest thou, and whither wilt thou go?* poor creature, art not thou come from Abrahams family? from all Gospel-priviledges, and all hopes of happiness in the course thou art going? and art not thou trudging towards hell and destruction? wherefore take the counsel that the Angel there gave, *ver. 9.* *Return to thy Mistress and submit thy self under her hand.* Ah think it not a bondage to be under the government of the Church of Christ,

- Mat. 11. 29. to bear his yoke, to be subject to his laws, and to keep at home within his family, not straggling into the unprofitable and perillous wilderness of this sinful world; return, return, O straying worm, O foolish man, to thy fathers, thy husbands, house, though thou shouldest be but one of the meanest there, even as one of the hired servants: It is better

Psa. 84. 10. *to be a door-keeper in the house of the Lord, than to dwell in the*



*ments of ungodliness.* Believe it, thy Father and his holy Angels are ready to welcom thee, and would rejoyce at thy return; the Saints, whose hearts thou hast often wounded, are upon their knees daily for thee, and long to see that happy day of thy recovery from the snare of the Devil, wherein thou art captive at his will; delay not therefore, poor miserable creature, to forsake every false way, and to return to the Lord thy God, who is ready to receive thee into his grace and glory. Luk. 15. 10.

## F I N I S.

### ERRATA.

**I**N the Epistle for the interrogative points in 13, 14, 15. lines place colons thus, : and for stonesline 15: read sons: p: 6: l: 33: for wherers read whereas: p: 7 l: 16: for assention read ascension: p: 15 l: 26: r: unity of the faith: p: 16 l: 16: for Art r: art: p: 20 l: 21: r: his heart: p: 23 l: 21: for there r: their: p: 24: in the margent r: from *Neys*: p: 27 l: 25: for apparet r: apparent, p: 30: l: 8: for by r: us: p: 33 l: 10: blot out x: p: 34 l: 17: for you r: your: p: 35 l: 20: for wicked r: world; and for 70: 43: r: 74: 4: 4: p: 39 l: 23: for drawet r: draweth; and l: 26: for the r: thee: p: 41 l: 3: for cases r: case; and l: 19 this mark ) should be after insensibly: p: 42 for one r: iron.



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# COMPASSION <sup>11</sup> TO THE CAPTIVES: WHEREIN

Is shewn unto them the way of God,  
which is but one, which is not known in the many  
Sects and Opinions that are in the Dark World,  
but in the Light which comes from Christ, which  
condemns the World, with its deeds: So they  
that live in the many Sects and Opinions,  
their waies are seen. and denied by the children  
of Light, who dwells in him who is the  
Way, the Truth, and the Life.

With something in plainness to the Officers and Soul-  
diers of the Armies (in General) in *England*,  
*Scotland*, and *Ire'and*.

Also a strong and terrible Alarm, sounded out of the  
Holy Mountain against the Inhabitants of the Earth, who  
persecute and murder the Son of God, and are become  
one with the great Whore, who is drunken with the blood  
of the Saints and Martyrs of Jesus.

Given forth for the innocent Seed-sake which is scat-  
tered abroad in the dark world, that it may be brought out of bondage  
and captivity, and so led into the promised Land of Rest and Peace;  
and that Backsliders also may see the evil of their doings, and return  
unto the Lord, lest he cut them off in his fury. And that Murderers  
and Persecuters of the Just may know their Rewards.

---

By me who suffer for the testimony of Jesus, and keep the word of his patience,  
(in the common Goal of Edmonds Bury in the County of Suffolk) where I  
have suffered above forty nine weeks through the envy and cruelty of Sions  
oppressors. I am known to the world by the name George Fox.

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